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771 law, a lay law ignorant of religion even though it speaks of the Sacred Book, the irregular application of which, in such a recent and turbulent period, leaps into view, proving that Rifian Islamization is superficial.⁵⁷

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182 This pact combines all the pleasant conditions of the Rifian
778 appetite. It is verified in the habitual place of reunion for tran-
782 scendental acts, taking place under sacred protection, in addition
779 to lubricating the agreement with the heathen rite of blood sacrifice,
574 the Islamic promise of peace, and the feast day for the sober Rifian,
an enforced vegetarian.⁵⁸

671
182 It brings together the mass of the Aith 'Adhiya, a subclan of
64 the khums (Rifian thakhamasth) of Aith Bu 'Ayyash; and democratic
619 practice advises this mass not to mention the name of any individual in writing, as this might presuppose questions of distinction and preference, swelling their heads.

671
182 It establishes the ddiyith⁵⁹, fixing it at 2000 duros, the
628 maximum sanction which it is worth pointing out and imprinting in-
681 delibly in the minds of those who attend. This is a fabulous amount
511 of money for the economic means of the people to whom it relates; and
it is accepted as much out of the respect which radiates from it as
from being generally admitted in analogous pacts of which they have
news in neighboring districts.

671
628 It must be pointed out, in order to avoid the confusions which
681 can arise from the different editorship of the qanuns, that the real
184 ddiyith, or blood money (author's italics), does not, in reality,
443 differ anywhere throughout the Rifian mountains, and must be valued at